

M 2231

Nishamura IV Sat. 3/24/73

Barn

Sun. 3/25/73 Must Remain in
Transcription Room

MR. NYLAND: Maybe I feel a little better since I know some stranger is not coming because if I know that someone might come, who doesn't know very much about us, I always have to think, what will I really say and how and should I exhibit some emotional state, maybe, or reveal secrets; so I'm free now to tell you exactly what I feel and what is in my heart.

You know, Woodrow Wilson in the first World War was going to make the world free for democracy and that was the war to end all wars. Every time I talk about Work, and I try to explain what is involved, I have an idea that that is what I'm saying is the last word and I don't have to repeat it any more because I can always refer to that, and we are never free and the world is never ready for objectivity. *like that* So I think it will be ~~high class~~(?) and of course I have the intention again to talk about simplicity of Work, or what is really involved; and what are the dangers and the trap doors into which several people will fall in time and I always come back to one requirement which is simplicity; because many times, when one hears this kind of exposition of objectivity and one talks about creation and about ~~a~~ entity and that what should function; and then ~~what~~ is not allowed to think but to use the word Awareness. Then we all make the mistake of keeping on thinking about it and interpreting it and adjusting our thoughts to that kind of a process and make it always much too complicated.

So, even when I say I have to keep on talking about it, I commit the same kind of a sin because I talk about Work, about 'I', how to make it, and what is the result of it; and I talk then about our ordinary state in which this kind of desire should exist; and I hammer away at conditions when a person is not responsive enough; and when like last Tuesday in New York I get a little angry because people did not ~~want to~~ ask questions soon enough, because there are silences. And afterwards, thinking about that, perhaps I'm not justified because what I expect and I hope for is a certain aliveness on the part of people who do come; and maybe there are reasons why they cannot formulate certain questions, they have difficulty in formulating.) They have difficulty in being a little fearful in the presence of others or even based on some misunderstandings that when we are in New York, that it is primarily a meeting for New Yorkers and not for Warwick, and because of that some from here do not want to ask the question.

← Of course, I've said, primarily, but when we, I would almost say, get a little stuck and there is silence, it's very good that you help out. And then I fulminate a little when the silence is a little bit too long in accordance with my idea, and maybe I'm not patient enough. Maybe I should just sit and wait and not threaten to stop the meeting; and not emphasize too much that I came there for a certain purpose which I define as questions and answers.

wish

And maybe the reason I'm there is not at all for that purpose. It may be just for talking about ideas, about Gurdjieff, about what Man ought to be or could become if he wished and hoping then that something is stimulated in those people who happen to listen of a different kind and who am I to know what goes on in their mind and in their feeling; and then, I feel a little sorry, for myself really, perhaps not understanding what is the aim of a group. Of course I can define it in accordance with my own principles but that does not mean that it applies to a variety of people who do come to a meeting of that kind. And so, ^{if and} when ~~that~~ happens, I ^{feel} perhaps I made a mistake and I think about it because I don't want to make mistakes. I would like to become, to use that word, more perfect. I would like to become harmonious and to be all-around in equilibrium. I would like to know what is needed and satisfy that kind of a need. I would like to be sensitive to the requirements of people who come and want to know something about Gurdjieff and maybe they want something for their inner life; and maybe my way of saying certain things ^{is} not right. And I accuse myself quite honestly because, you see, such things do happen once in a while at a certain time when one is a little bit blind and cannot see everything and makes certain statements; and then maybe such a statement, when one afterwards happens to think about it, is not entirely correct when there are more thoughts and more illuminations in oneself seeing that that what one has said was not really correct for that time even but ~~that~~ one is carried away a little with the

situation as being received by myself and then reacting on that and not really doing the right thing.

And I see this ~~some~~ times, I would almost say, many~~x~~ times in myself. For instance, we have a meeting and we want to do Work, and we ask for volunteers. There is a project that has to be done and there is a large group of people and I would like to see them come on Saturday, and then I say, "Who wishes?" and then no one, maybe one, out of a large group, says 'Yes,' and ~~then~~ the rest doesn't say it. ^{and} Then I get a little, I call it, angry because I cannot understand it. ^{and} I try to explain what I really have in mind, that a person who comes to that kind of a meeting should not come just out of curiosity to see what is going~~x~~ on or what might happen but that I would like each person there to participate to the greatest ~~extent~~ extent that they are able and almost efface them a great deal of their own wishes particularly when one asks for volunteers; and that even a statement of saying that one cannot volunteer because there is something else that has to be done, at least, that would be the kind of reaction that could be understood. So, it is not a question that you give up whatever you have wished to do for the sake of doing something for the Barn as a whole but at least that it could be understood that there is a definite reason why one cannot volunteer for any kind of a project that may be in store for people who do come over a week-end.

But you see, when there is that kind of silence and no one says anything, practically, it makes it very difficult for me to read the minds and ^{to} become sensitive to the condition of which such people are; and it comes down to what I would try to explain for ~~myself~~ myself of such a desire on my own ^{own} of showing life and wishing then to cooperate. And then I try to say that, "Why can't you?"...and as soon as I've said it, I say to myself, "What right have you to say this?"

^(accusation)
~~not~~ It is not accusation. It is somehow or other, a realization of having said something in perfectly good faith and with a great deal of honesty and applying it to myself where I, perhaps in such a case would have said, "Of course, I will help. Here I am, I will do whatever it is necessary."

And I cannot expect that of people although I may wish that they had that same kind of desire for life. So I see every once in a while how mistaken I am and how then afterwards, in a justification, with my own conscience. When I sit and realize and try to recall and then remember what I've said and the way I said it and ^{what} the words I've used, that then I start to draw within and ~~I~~ say to myself "What is it that you really want to do, here? What is the purpose for you, myself, being ~~here~~?"

I look at the Barn. I go out on the deck and I sit there for a little while and I look in the direction of the Barn and I can see it sufficiently. I know where it is because I see ~~the~~ outline. I see the little garage. I see the road. I see sometimes cars coming in, particularly when it is dark and the lights shine in the direction of Firefly,

and I sit there and I say, "What is happening and what are we here for? And, am I the right person to tell or should I try to continue with this?"

It becomes very serious then because I accuse myself in ~~in~~ the way I divide my time, my time and energy and the way I think my wishes are justified; the way I feel that I ought to spend ~~the~~ ^{my} last years of my life in pursuit of an ideal. ^{and} Perhaps ^{man} together with that I forget certain other things also have a responsibility and where I wish to fulfill them; and sometimes the totality of such responsibilities is a little bit too much and I cannot give ^{what} always ~~what~~ I would like to give even if I say I'm honest about it.

And so, I come again to this evening tonight to try to remind you of Work, to try to tell you about it, just as a reminder because you see, I don't want to be critical at all. I want to hold up, if I possibly can, an ideal which, for me, is an ideal and which, of course, I believe in; and I believe in it in such a way that I would like to communicate that. I would even say that that what is an ideal for me and a striving which I wish to become or what I wish to become ~~xxxxxxxxxxxxxxxxxxxx~~ and a striving towards that kind of an ideal that I'm to some extent ^{then} compelled to talk about it because I do believe that it is necessary for a reaffirmation within myself that I want to be quite clear about what is an aim for a person in his life and talking about that then in that way, I feel there is perhaps a certain right that I have to say it; and simply let it go for

anyone who wishes to listen to see what they wish to do with it and no particular argument about it and no criticism or sometimes fuming a little bit, at the mouth, foaming, Gurdjieff calls it; saying that in my own little anger, containing it within myself, sometimes muttering, up and down walking in my room^{and}, saying all kinds of things perhaps even swearing.

But you see, I'm quite human about that because all throughout and as a result all the time, it comes back to a justification of that what I feel is really right that we talk about Work and that we must never forget that Work is really the most important part of our life because we do talk a great deal about our ordinary existence on this Earth and how we are affected by a variety of different influences; and that of course we react to them and that they take up a great deal of one's energy; and that more energy is spent than that what is just necessary for the maintenance of oneself. And one cannot require that the person will forgo all the ~~different~~^{little} pleasures and the wishes of his own life because they had, I know that better than anyone, maybe, difficulties in their life which have to be overcome and for which one must, of course, suffer; and through that kind of a suffering, one must reach, as one says, the stars...per aspera ad astra...that one finally believes that one hopes at least that one knows that in time, in whatever time, in whatever time lengths, something ^{can} ~~will~~ be given which will

give clarity and where then this contentment can take place, not necessarily as yet, understand the structure of heaven, but going on the road and seeing what is needed so that gradually an architect can start to work on that what ought to be a building of something that we do not know even as materials of which it ought to be constructed.

~~But knowing a slight
What happens light(?)~~ idea about the depths of an emotion that one says, "It is that kind of density that is really needed in order to overcome the law of gravity of matter and then emphasizing the necessity of the building up ~~a spiritual building~~ ^{world} for oneself, together and parallel constantly with that what is still ~~on~~ this Earth and what still requires a very definite attention."

And I must, of course, leave all of that to each person, individually, because I cannot help you in any way. In that ~~Matter~~ (Manner?) I cannot be critical. I can only say this, and this and this is for me, my experience. And I can also say, in according with logic, in accordance with scientific endeavors, in that what is philosophically correct, or that what I emotionally or religiously feel. That what we talk about is a logical assumption and it can be verified by anyone who wishes to try and again I come back then, but how to try? And, what is there wrong if someone starts to philosophize and if one then continues by being heavy with one's thoughts not knowing what is really necessary to understand the simplicity of an 'I' and the creation of it.

But you see, one is so apt to want to continue to think and wants to try to solve the problems of ordinary life by thinking and by feeling and by doing the best one can

under the circumstances and all the time remaining snowed under by an unconscious state and not having enough of a development of conscience which really can tell what is right and what is wrong; and that then, if such a condition could exist in accordance with a conscience actually telling the truth and truth only, and not interpretation of it, then it would be quite possible to know^{quite definitely} what ought to be done and then one says if one only could apply Work, then maybe the wisdom of the Lord can descend on one; and then, what one does and what one ought to do, ought to be very clear.

So, I come back again and again to this kind of a problem: What is it that really is needed? Because, here one sits in a chair and one has a face and one looks and one stares sometimes at the wall and either one can recognize it or perhaps not. Sometimes in staring, it is not necessary to have your eyes really be used for the purpose of getting images into your brain. But just sitting and your body sits there in this chair, your hands folded together sometimes, moving a little bit, here and there; or if you ^{speak} to yourself in aloud, you can hear your voice; and, as you then sit and you concentrate more and more that what are thoughts, you say, 'Why don't I now Work? Because I'm in a good state'. I don't want to have too many thoughts interfere. I have a problem and I know that only by means of the accumulation of certain data which I call 'objective facts', I can really reach a certain state in which, when I have that I will be able to know and know once and for all, forever, that what ought to be done. ^(and then) Perhaps I will have strength enough to do it."

And so I say, well, if that's the case and here I set, why don't I Work now? Why do I have to wait until I get up? Why do I have to make a task which I only will start tomorrow morning? Why do I want to wait until tomorrow morning when I wake up because maybe it is easier when I wake up and different things are not as yet crystallized in myself? Or perhaps it is the end of the day and I'm already too tired. ~~I don't want to~~ Work now and I say to myself, "Such nonsense! Why can't you now make an attempt because there is a body sitting, with feeling, with thoughts, thoughts of a variety of different kinds which may not be necessary at all to be there. Why not try to relax? Why not try to drain a little to see if the thoughts which are there can actually start to move away from your forehead and that your forehead itself can relax the muscles and that there need not really be an expression on your face; and that all of that ~~that~~ one tries to take away the stresses and the strains of the body itself can remind one of one thing only: if now only that what could help me as an objective faculty could exist, why then can't I make it? And then one says it is necessary to become aware. Aware of what? Of myself. And I see myself. First I notice that. I do sometimes remember in very short moments that I have been like that when I speak aloud ^{and} as if nobody is there but still talking as if someone might be there, having an imaginary conversation with myself or with someone else. I remember the tone of my voice after I have uttered the last word of a sentence. And then I say, then I breathe and I take that deep breath and my body moves and I still sit with my hands and I maybe, I moved my fingers and I make a little bit more of a move-

ment. And then I say but what can now be aware of myself moving, doing this without any particular reason and quite unconsciously. At the same time, ~~while~~ ^{when} it is unconscious, it still is an object for my observation.

If I understand that observation as Awareness, why do I have to wait? ^{The} Time is Now. And then I say, "Here is 'I' and 'I' is now observing Me, is aware of Me, this body. It is talking. It is moving. The shoulders are tense. It doesn't matter. I ^{can} relax. I keep on trying to remain aware with something that is, of course, my own...because otherwise, how could there ever be any kind of a control? I say I make an 'I'. ~~the~~ ^{my} 'I' is mine, no one else's. It belongs to me. Even if I say it is in my mind, it is there in a special place. If I say it is like a presence to my heart, it is within me, somewhere near my heart, wishing this heart to function, that heart to function in an emotional sense of trying to deepen that what is feeling and emotionally, becoming involved in a real wish of myself that something could take place with me, when I am sitting and remain in that position, that something is first, as it were, hovering above me. ^I I say it is mine, because what is my aim? To become conscious, and I need this 'I' to tell me how the consciousness can take place; how my unconscious state can change over into a conscious state, how that what is now my mind could start to function differently, I say many times in different rates of vibration. But when I say I wish a presence to be there with me and my heart will know when that is there, then that what I am ought to be in such a state, that whatever I do is becoming to a man in the presence of the Lord; and which ever way I say now, intellectually or

emotionally, or by means of sensing of that what is me as a body, not wanting to be too tight or too straight, and draining, freedom for that body to be as it ought to be, and can be, without any further tension not even caused by the body itself or by my feeling or my intellect.

It becomes such a simple question because each time that I then think about that, I say, "Where is this 'I' that I would like to have and if it is there, can it become observant? Can it actually give me the knowledge of myself as I sit and as I move a little bit of my hand and my fingers? And I say, ~~but~~ ^{buy} that may be. Why don't you smoke a pipe. It might help you. So of course, I see my fingers go out to a tobacco pouch, and with my other hand, I feel for some matches and I am aware of my body and it is moving. I have something in mind. In my ordinary mind I say I want to smoke because it might help; or it might give me some activity. And then I fill the pipe or I clean it first. I take a nail out of my pocket or I take it away from the table and I start to clean that pipe. All the time I say, remember, you are doing that and there is nothing really that you wish to be different from that what is behavior form. You accept that what is there which is now, behaving in an ordinary way, just filling a pipe with tobacco and then a match to be struck and ^{then} lighting a pipe and puffing away. And all the time, I remain awake, because this is a body that is functioning but I have no desire to change it. And only it is there. ^{and} It doesn't matter what it is doing. It doesn't matter at all even if it happens to be a little tense here and there because I'm not interested in changing the ~~tension~~ ^{tension} in changing the tenseness for the sake of better observation. I'm only interested in an 'I' existing and observing Me in

whatever state I happen to be and I don't want to wait because the time is, as I say, is Now, and not tomorrow morning and not when I get up. It is when I move my hands, It is when I ~~am~~, ^{Am then,} in that Amness, this 'I' says, "I AM". And with that, ~~the~~ emphasis is on 'I' and this 'I' then becomes Aware of Me and Me is now acting, behaving, alive, being, is there.

Where is this 'I' when I think about it? You see, there are sections in the brain, I've called it compartments or departments I say sometimes. For me, you know, the brain is very much like a whole series of computers all put together in a room. Or, sometimes I say it is like a machine shop, when I open the door and all the different wheels that go around ~~and~~ the belts that are running and the lathes that are running and all the different machinery that has to be set in motion and each one can be set into motion because of some electric current that starts the motor.

You see, it's like that. It's very busy. It is constantly in action, in activity. The computers are doing work, programming. All kind of ideas and thoughts and thought forms and everything that takes place in the brain, keep on taking place but ~~it~~ ^{here} is one difference with the little computer, ~~which~~ is not functioning.

So, there is in this machine shop just one little lathe which is not running. That I say, is where my brain could start to function in a different way if I only could get this computer going. If I only could find out why that little computer does not run or why there is a certain section in that machine shop that is not running that particular little lathe because it seems to have all the poss-

ibilities of running. It has all the equipemtn of ^a the mind but somehow or other, maybe it is rusty, maybe too dusty, maybe it is out of order a little bit. Maybe it needs some attention. Maybe I have to open the door to the ^{little} room where it happens to be. Maybe I still have to find the key. But when I do find it, and I find inside some kind of a possibility which is potential , then I say, but in order to make this totality of a mabhine shop, or the totality of all the computers in my brain functioning correctly, I want exactly that now to operate ^{and} then, if it starts to operate I have ideas about my mind. I say, perhaps it could become an example of how a brain really ought to function.

You see, it is that kind o f a process. It is that kind of a way ~~that~~ I look at my mind and I say, how simple it ~~is~~. All it needs is a switch so that then that little machinery can start running. I will feed that if it is a little computer. All right. And I will give it a good program for my life. And I say it has to be tinted by spiritual work and an understanding of my emotional state. It has to be functioning correctly and I start it. I will. At least I say I'll try. It doesn't start as yet. I don't understand it. Maybe the switch is not right. Maybe it's not connected. Maybe there is a short ~~wire~~ circuit. Maybe there is something else that ought to be. I go and ask an engineer, "What is it? What is it Mr. Gurdjieff? Can you tell me? Is there anything that I should know? You see I don't know All and Everyhting. And after a little while I start to realize what is needed because I'm not dumb. I'm very sincere. I'm disturbed by the little computer which doesn't

run. It seems very important. I have dreams that it used to run when I was young and then everything was fine and beautiful because there was no particular disturbance, no reason why it should not run. And it did run in my sub-consciousness. And during my education, the rest of the computer~~s~~ started to crowd me, that little bit of something which I call essential, crowding it out. It cannot function anymore because too many associations, too many things that are necessary for ordinary thought, they have to take place. They take all my energy. They, you see, they govern me. They have taken over. They are in their unconsciousness subject to certain rules which they believe in. All those little computers ^{power} talk to me (?), programming my unconscious mind and there is no more room; or rather, there is no more recognition of the necessity, so asleep are such computers that they don't even realize that there is something else that could run and if it could run, perhaps could be of benefit. But, they're asleep. They don't even see it. And I need information. I ask Gurdjieff, "Tell me, what do I do?"

You see, that little machine---shop and that what is really the solution with the key. The key is given, Gurdjieff says, ~~is~~ here, "That's it. Try that. Try it on that lock of yours because it's going to be your 'I'. You wish to make it. You wish to make it available. You want it to run. You want it to function. You must use the material which is there, which is potential because it is not in existence. Unfortunately, it has lost even the possibility of being ^{the} self-starter on its own. It never has really been recognized as

an official department of the brain because you see, the rest of the machinery is just turning out everything that is necessary for an unconscious life and therefore there is no further interest; and even that what was written on the door itself, a little sign, it has fallen off. ^{and} No one knows any more where it went and no one, originally perhaps in early youth, one once inquired what's in back of that door. But father and mother don't know. They have lost the key and they cannot tell and they say, it looks as if there is a door ~~but~~ I don't know. It has never interested me, they ~~saw~~. ^{lately} say'

Until something objective comes along in the form of Gurdjieff, or in the form of All and Everything, or in the form of esoteric knowledge, or in the form of a variety of different ways by which such knowledge has been imparted to mankind. And many times the key is lost although there is a little bit of something that looks~~s~~ as if it could contain information which is useful.

And then, of course as you know, I do talk every once in a while in a certain way about astrology or about ^{the} I Ching, or about Tarot, or about different religions, or whatever may be mystically understood; or what is there that is really of certain use to people. It could be useful particularly contact with the spiritual world of which we know a little ^{wishful} and ^{hope} have a little contact. But so many times, it is subject to our own interpretations because we have not exact knowledge about it and when the interpretation ^{comes}, we do not know if we're on the right road or the wrong one because there's no conscience inherent in that. ^{and} We flounder and we know it. It's not that it's wrong. It's only because we don't know

and many times our attitude just to throw an I Ching is all together wrong. We don't approach it in the right way and ^{weave} not in the right state and we will never find the key.

They key to the little door cannot be found that easily. It has dropped in the dust of the soil on which this little room was built and mud and all kind of things have gone over it even grass. Even it is difficult to open it up to know exactly the place where the key could be found and time is necessary, sometimes a long time to really find out what is meant by methods of Work. What is meant by this kind of words that goes out and says, " 'I', and 'K' to function..

X^o) How can that switch afterwards be set in motion or rather found, and then the switch is their current. Is there no short circuit, no shorting? Is ~~x~~ actually the little motor willing to function? Is there enough food to feed it? X Can I count on it that after a little while, it will show-up that it is still a little ~~bit~~ decrepit; that it ought to be cleaned more, that if really has been neglected for a long time and that it ^{will} ~~still~~ (?) require some oil and maybe ~~x~~ elbow grease; maybe reality of wishing to Work; maybe the necessity of cleaning certain things first; maybe the necessity of realizing that that what I want as coming from the right attitude of myself of course is tinted ^{with} ~~by~~ my unconscious life. And with that kind of an unconscious I haven't even wished to do anything about my own responsibility because I say, 'I wish to become fanatic. I want to reach heaven without consideration of this Earth and my requirements for this Earth and a payment to Mother Nature and that is why I haven't found the key as yet.'

But, if one persists, if one wishes, if one sits and ~~sits~~ stares at the wall without wishing any image of the wall, without wanting to recognize an enneagram which may be hanging there on~~x~~ the wall indicating the laws of Great Nature, of what is the law of three and the law of seven, I don't see it because I am, myself, at that time I want to wake up and I'm still asleep. And then I say I Work now because I don't want to make it any worse by thinking about how this little 'I' should be and what I should do when I have the key not having it as yet. I keep on, of course, searching for it but I'm not particularly interested as yet in how it will function. All I wish is to find a means beginning little by little with sitting in a chair, and just doing very simple things and trying time and time again to create that what could become observant of me as I sit and is part of me and belongs to me and is within me and I wish that that little compartment to start to function. I wish then that recognition of a presence of the Lord, near my heart, to tell me, # It is not only solar plexus. Your feeling is not enough as yet. It ought to change gradually into some ~~what~~ ^{way} ^{you} (?) includes other people. It may include forms of life that ~~may~~ be you have to learn. Maybe every day, you should do something for someone else. Maybe you should remember that other people also exist not only your friends but also those who are ~~animalistic~~ ^{animistic}; also those perhaps who might need you but that you should go out and help .

F Once a day or in your thoughts consider what it is ^{you} _{those who are near or} could do perhaps for your Father or your Mother or those who are not as near, those you have come in contact with, with

whom ~~them~~ perhaps you could do something. One good deed during the day like a boy-scout or a girl scout, remembering that, then maybe you learn what it is to have the presence of a good thought or a good feeling ^{with} you of a certain kind of unselfishness, wishing that to exist like when I say I want to create 'I', what do I wish this 'I' to be? I say to be able to give me the truth. And ^{then} after I say, that's not enough, just the truth. I [redacted]

I want it to be benevolent to me. I want it to have feeling. I want it to be that what is of use to me in my life so that when it can exist and it can be fed and it can start to run as a little computer with a program from my spiritual development, that it will end up with the potentiality becoming actual~~x~~ within myself with the knowledge that I say, this now I know once and for all in eternity because that is the reality of myself.

(all right, Bill).

SIDE II:

And so I come to the little picture of myself, sitting, again thinking and trying to consider what is taking place and I lose myself in the kind of a thoughts of what I say I ought to be and what I hope for and that I say, ultimately, and I forget that I exist now~~x~~ that now is now and not tomorrow and not what is in the future.

I derive from my thoughts and from my wishes, and from the reality of what I've already experienced enough information of what might be provided I am on the right road

and I want ~~ok~~ to make sure I'm on the road now, ^{and} not a little later, not tomorrow and not because someone else reminds me because I wish to Work for myself, by myself, on myself, by the Grace of God, by the grace sometimes I say, of Gurdjieff, by the grace of the existence of esoteric knowledge which can become known to me when I want to study, when I want to understand the Cabala, when I want to know what is in the Zoa. What is there in the sacred books of the East? What is there for me that is available in all kinds of mythology, in all kind of knowledge of the pyramids? Of what is there when I see this world and I look at this world and I keep on thinking because I'm so affected by ^{it and} the misery and the poverty and that what is really not at all spiritual development.

What is hypocrisy? What is lying? What is substituting, using the word o f Gurdjieff as ersatz, thinking that that will be just as well. And I say to myself, "No, only that what is real, only that what is right, only that what is honest, that what is truthful, that what is consciousness, that what is conscience will ever give me the will to reach God in heaven. It will ever, only that will be, will enable me to reach out towards heaven and to take that what is there, to bring it ^{up with} down to my earth, to see what this earth then could become if that what I am, has become something that I should be and become ^{then} a man.

When I wish that that what is now starting, as I say the little computer, starts to affect the surroundings of the others, sometimes they stand still, ^{Then you see,} they don't function. My formula ^{my} ⁽⁷⁾ apparatus does not always

function in the presence of my objectivity. Sometimes I just cannot find the words for expressing a feeling or a realization of I sometimes say a 'oneness', although that is also a bad word as 'one' because I don't understand 'one'. It's misused so often now in little bits of encounter groups or making things just a little bit the same kind of whatever it is and each person has a different kind of 'I'. Each person has a personality which is not like someone ~~xxxxx~~ else.

We have characteristics which are more or less similar. ⁽³⁾ That what I create is my own and no one else's. And that what someone else creates is his ~~own~~ and not mine. How to learn these kind of things by the projection of that what is a wish to become, in the future that might be, ~~the~~ consideration of an 'I' that I then can see, full-grown, complete in many ways as a representation of a way, of what it is and what it is necessary for an understanding of being, of becoming a mediator for me in my simple life, trotting along, along the road of my ordinary existence but constantly being reminded of the wish to have something, if possible present or something of a little understanding of an approach to objectivity, of an approach to the creation of an 'I' which represents for me something from heaven coming down to tell because I in my deepest depths of my heart, I wish this understanding to be there so that I will not flounder too much, that I will have some regulator, something that can teach^{me}, something I can call on when I need it, something that is there substantially, truthful and honest and remaining simple in the attempts.

You see, I am now back again in my chair because I came back again and again to the simplicity of eliminating the

different kinds of thoughts, lovely and beautiful as they are, and of course I want to attend to them, but in the proper time. Now is the time for me to wake up. And I say this to myself many times, "Now it is." And I say again, "Now it is, not a little later but now." And each time there is a realization of myself existing, of even hearing the life of myself ~~xxi~~ coming out in my voice or the movement of an arm reminding me of ^{my} life existing. I say now this life exists in this body. I accept that whatever it is as behavior because that is the way my life now appears and I say I swear, and I'm getting angry and I start to breathe heavily and I say, "Oh, so that, that is your life. That is your expression now. That is the way your life comes out as behavior form and try to accept, try to be present. Do not change it. Do not go slow. Do not go fast. Just be as you are then this 'I' can accept you as you are, now, ^{and} not a little later, but now, I wish to be."

And that ~~xxix~~ clarifies it because it means I'm much lighter in my thoughts. I don't have to carry the heaviness of a theory or ~~of~~ a philosophy. I leave that for a nice little tea party. Sometimes I leave it when I can afford the time~~s~~ and I want to think and I want to set the little computer, my pondering ability, set it into motion. And I see if I can then weigh my ordinary thoughts as they are, unconscious, and I want to see if anything could be extracted from it that remains essential in value that I then can use, maybe, in my Kesjanian house which I want to erect. I want to build it.~~xx~~ I want to make out of this what is now my potentiality in my mind as well as ^{as} that what is close to my heart and have essential qualities already, something ~~af~~ a

spiritual value.

I call it a house because it will have to house certain things of myself which are precious. I'm preparing that little house for the potentiality of something else which then ultimately could contain God. I wish that with all one's heart. I wish my 'I' first to be within my Kesdjanian. And then I say, "Thank you. You have led me to this place. I now know and I will prove my knowledge ~~in~~ ^{by} making something that is more permanent, even in this Kesdjanian body will be. It is good for my 'I' to be within and to tell me how to become ~~conscious~~ (^{more}) conscientious, how to make that; but what I really wish is my consciousness I want to ~~assume~~ ^{as soul}. I want that which is presentable to the Lord. I want the Lord to come and live with me.

Those are the steps of Work. Those are the considerations when one sits and one wants to develop and one wants to emphasize all the different things belonging to this Earth ^{and} and belonging to ~~this~~ personality without exception. I want to ~~not~~ agree with ~~you~~ that what I am totally, with all mistakes I make, with all anguish, with all suffering, with all anger, with all my misfortunate obnoxious forms of behavior. That is me. I live in light, I live in darkness. I am like day and night. I am twenty four hours kind of a man. I am unconscious and partly conscious. I am a little bit ^{of} ^{but} I have a little bit of a conscience. I don't know much. It is still connected with my solar plexus but I want a real conscience to tell me. It has to be in my heart. It has to be somewhere within. I do not even know exactly where it will be. I do not know where this magnetic center is because that is the beginning of my soul.

~~—~~ I will find it. I sent out ~~that~~ Parsifal. I sent out ^{like} ~~P~~ as a fool and ~~I~~ will end up as a wise man. But you see, the fool does not know he's a fool. So he goes ahead and gradually discovers that he is one and then he goes through a terrible period because where is the wisdom that I thought I had and now it turns out that I have nothing. That is the time I lose my life. That is the time there is a glimpse of the possibility of consciousness and conscience, the beginning of objectivity; the beginning of lifting the ~~veil~~ so that then that what is covered by the ~~veil~~ becomes open and the secrets will be disclosed, and then I will understand what it is to die.

And so, maybe it is simple if you see that little machine shop functioning and you see yourself hunting for the key ~~at~~ ^{to} open the door so that the computer, the little bit of computer, can run and can then, I say, be programmed by whatever food you give it. And finally^k a certain result will come out of ^{your} ~~it~~, which is a description of your 'I', of how it is and why it is, and how it can be maintained and how it will finally give you the solution as a mediator towards God, the Lord almighty, our all loving father.

*I say: To budjaff, our Teacher of esoteric knowledge,
and*

SUNDAY:

I hope you're finished with your meal so that you're not deprived from having enough food for the afternoon. So what will we talk about, ha? Your problems, troubles, your states in which you are, suffering, feeling sorry for yourself?

I think it's right that if you do, that you spend half an hour on it. That really after the lunch is over, that you

devote half an hour to consider yourself in the negative sense.

You can ^{then} write down what is negative, what is wrong, why God has given you this and that you know, why you were born in the sign of Aries, whatever it is that you happen to be afflicted with, your relation ^{to} different people -- half an hour concentrated to find out what is wrong with your world. And then you must say that's enough because it cannot last forever, and it shouldn't, and you should make an attempt.

Then the question is what kind of attempt will you make? You have only a body and some feelings and a mind. You have an accumulation of a great deal of conditioning of you might say, your past in this life not knowing how much there is as an influence of former lives because we don't know enough about it, but you know what you have gone through in the past, and your thoughts and your feelings and all of that what has made you at the present time whatever you are. You have a certain knowledge of your personality.

First place you have to realize that what you are you have to work with. That regardless of the conditioning and whatever you have gone through as suffering, whatever ^{truth} has made you what you are, that is your instrument and you're not going to change it over-night. That is why I ~~say~~ start by eliminating, if you can, some of the negativity but give it enough of a break, as it were, so ^{then} you know what you are up against and what it is that you are at that moment as a machine functioning with different abilities and different idealism and different hopes for the future because you must always have hope because that what you have been and what brings you to the present state should not allow you to just sit down and say, well that's me, and forget about the rest.

If that is killed in you, this desire for living, there is no sense of continuing with your life really. ~~When~~ ^{and} you have to confront that issue: What can I still expect with what I am? And what is reasonable and what can I reach?

So after you have considered this half hour of negativity, you consider fifteen minutes of positivity, only fifteen minutes because there's much less than with ^{the} negativity. You always love to consider yourself as the only person maybe who ~~suffering~~ suffering and it's always worse for you than for anyone else. So, fifteen minutes of positivity. I don't think you are ~~equal~~. After that time you are not in ~~equilibrium~~ equilibrium. You still ^{will} refer to what you really lack and what you should be and isn't, but at least you can come to your senses.

Then, you consider your body, because you have to have a certain equilibrium between your mind and your feeling, between the positivity and the negativity, and then you must engage your body in activity. That is your help: To concentrate on physical work; to have experience because your body is doing something, if possible under the management of your mind and your feeling; and then suppressing the different things that have come up in the ^{half-} hour of negativity. And in the quarter-hour of positivity, you now become a person living in this moment of your life and considering your world in relation to the rest of the world.

It's a very difficult decision to make because you want to hang on to all the old things that you have gone through. You don't want to cut loose from it. You want to continue to suffer. You want to see that there is no opening. You're not looking for it but you want to believe that there is none;

and even the activity of your body is not going to help you unless there is something that clicks in you and says, "enough for today. I now wish to become a Man."

It's ~~a~~^a decision you have to make. No one can make it for you. People can tell you that you ought to. You will have resentment. You will have reasoning why you cannot and whatever it may be, but you have to come to a conclusion regarding yourself and acceptance of that what you are and no further blame. That is exactly where the difficulty comes in, because if there is really and truly an acceptance of yourself as you are, you're not looking for the causes any more. That may have been whatever it is and whose ever fault it was, whatever influence from the Father, Mother and the rest, you are now a person. You live on this Earth. You have a body. You have talent of some kind. You have certain ability. You are more or less healthy and you have to work.

You start with physical work. You start with engaging your body and you do that and not with a sour face. You do it with an intention of finding out how can your body help to balance yourself. That wish has to be sincere because if that isn't there, you will not reach any kind of a result. You will continue in exactly the same way of uncertainty regarding yourself. You'day will be the same, the rest of the day. It will be the same tomorrow morning because you will get up with a memory of today. You will again feel sorry. You will blame, I say, circumstances and conditions and everything else but yourself. And after all, it is yourself, because there is a relation between each person and his own

God. That you must know. You are not alone ⁱⁿ this world. You are a ~~one~~ human being. You have life. Not only that you have a responsibility but life means there is a ~~no-~~ ^{possibility} ~~sponsibility~~ of a contact with other forms of life existing and you are alive on this Earth because you keep on breathing and utilizing the air. You wish to continue to live because otherwise you would kill yourself.

You don't want to do that because you have a responsibility for your life as given to you and you have to accept it with everything that has gone on before. You find yourself as a human being. Then I say, physical work will start to help. You start by standing up straight. You start by looking straight into the future, whatever it is, you stand straight with your head in a certain way wishing and hoping for something that can come to you when you walk towards it. You have to have a belief first that you can walk; that there is an ability in you physically that actually you can do that with your body. You have to have a belief ~~xxxx~~ that your body can do certain things. You have to have a wish within your heart, not in your solar plexus, with your heart, you have contact with that what is above. The indication of your posture means that you are expecting that what could come to you from above to tell you. Your heart makes the contact and your brain tells you to go ahead and not to waver.

You see, that is for me the determination of a Man when he comes to himself, his real self, regardless of what he has done, regardless what he finds himself with, regardless of all the difficulty of the world, of the world; all the

different references to Atlas carrying a burden. All of that may be true. I still I have to continue because that is the task. I say it is a task from God. It's a task which becomes apparent through your Karma. God created that Karma for you like he created your birthday at a certain time of the year. When you celebrate it, when you want to use it, you take it also, whatever you are as Aries or Scorpio. It does not matter in what sign of the sun you were born. You were born in the sign of the Sun. That should appeal to you. Never mind the planetary risings. Never mind where your moon happens to be. The sun is closer to the center of the universe. That is what you look for. All the other things belong to your ordinary behavior forms on this earth particularly your rising sign and your moon sign; but the sun has something to say to you. It means that I accept the fact that I was born at that particular time of the year and whatever it now is and whatever the conditions of the signs of the zodiac are, I am part of it because I belong to this world and I wish the sun to become the center of my attempts.

That's why I say. God reaches you through your heart but he is with you through your mind. And then the reasoning starts to function because all other things become subordinate. That what you have experienced within your life, the conditioning you have gone through, whatever your properties are, whatever your behavior form is, all of that affected and influenced by the conditions of this world in which you have lived with your horoscope the way it was. But there is a ~~xx~~ point ~~xx~~ at which you say, "I stand up. I look into the future, I say, ahead. I have my ~~x~~eyes open and clear and I want to see as far as I can. Then I walk

because there is an intention of conquering the world!

Don't fall down again.^{DNK} Sit. Don't sit and murmur to yourself. Don't find solace in someone shedding tears with you. Stand up and be counted if you wish to have a number. Whatever that number is that is given to you, whatever you feel that God will give you in time. Believe in that because it is either a fight between God and the devil.

If you want to believe in the devil keeping you down on Earth, ~~then~~^{and} having the law of gravity you might say, as a weapon to force you to keep as close to the earth as you can, as that devil can keep you there. That is why I say, "Stand up. Don't lie down and sleep. Stand up and be awake."

I say these things to remind you as you know. It is within the means of everybody. It is not always the same size, the same quantity. The quality is always the same because we have life, life within one. Life comes from God and by God I mean the totality of the universal existence which is sometimes described in a different way by different people dependant entirely on how they feel and how they reason and what concepts they have ascribing to it whatever they think is satisfactory to them to bring it within their own ken, recognizing that what they are.

So, it doesn't matter at all if it is a spirit or a person like God sitting on a throne or even if it is Jesus Christ or Beelzebub. You just figure it out for yourself, but it does require a determination at a certain time in which you say it is 'Yes' for me. It is not any longer that what I can blame and have blamed. It is not that. It is now my decision and with that I make a resolution for a New Year when I have a birthday because I want to see ^{it}, during that

year, I can actually accomplish what I fervently believed in and what I hoped that God will help me to get out of this Valley of Tears and that I will face the thought (?) and that I can walk towards it. I've said several times, walk wth a stick on your shoulder and a little handkercheif in which there are your properties. ^{and} One of them happens to be All and Everything.

There you march, through the desert, through all the different things that are difficult but it is you who walks and it is your wish to stay alive. If you can have belief in that, this afternoon can be an example for you if you can remember it. If you can say to yourself, "Today is a day of opportunity. I will not forget I have an aim. I must attend to it because it is ~~laid~~^{laid upon} for me, simply because I happen to be ~~on~~ ^{and over} this Earth ~~in order~~ the happening, I make a factor - ~~of~~ ^{of actually} effectuality. The happening comes because it happens to be accidental. My birth was accidental as far as I was concerned, but my future becomes my property when I work for the growth of my soul.

Have a good afternoon. Work and Work and Work. The first Work is your physical body. The second Work is a combination of your mind and your feeling. The third Work is work of your being.

To Gurdjieff -- to all of us.

Judy McDowell
Prof. Andrew
8apr11'76